Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

PRINCIPLES OF COMMERCE.

NO. IV.

I esteem the moral character of hazardous speculation to be much more innocent, judged from its intention, than it may appear to many, from its effects. It is evidently rather a delusion than a wanton or malicious design. Assuming the generally admitted maxim, that all endeavors at pecuniary gain are justifiable, which do not include fraudulent or dishonest means, no person could be condemned for a lawful application of all the advantages he possesses of capital, credit, friends, knowledge or skill, for attaining this end. However rash he may seem after his failure, it was his intention at the outset to have discharged all his obligations, paid all his debts, recompensed all his friends, and assisted all his dependents; and to have secured wealth, as a means of respectable standing and beneficial power. Men who have fallen into the most calamitous mercantile snares, and spread the widest injury around them, have, earlier evinced the most undeviating moral sentiment as well as the most amiable dispositions, and no one conversant with the walks of business will hesitate to agree that instances of fraudulent management in persons of any credit, premeditated on the commencement of business, and continued with intentional deception are of very rare occurrence.

But when we compare the enterprizing spirit in question with the religious principles before deduced, we are constrained to adopt a very different judgment. It is not now the competency or deficiency of the means with which business is undertaken, the caution or temerity with which it is conducted, the magnitude or moderation of its extension, which we have to consider—it is the end proposed in the acquisition of property which is all important. We have seen that the fulfilment of relative and social duties, and the aid of beneficent projects, are legitimate objects of expenditure; and it may be affirmed that he who is governed by these designs only, acts in conformity to the spirit of the gospel, although his mind should be much absorbed by the pursuit; and although error in judgment, or necessity may some times lead him beyond the just bounds of discretion or involve him in unexpected embarrassments. I say "necessity," for the extent or direction of business is often much less under the control of the trader, than persons unpractised in commerce would imagine—and in a world of crowded competition, great efforts, vigilance and enterprize are frequently required to produce even a competency.

But there is every reason to fear that a large proportion, perhaps a great majority of those engaged in business, are actuated by very different prospects. The images of luxury and splendor, of notoriety and importance, of dissipation and sensual indulgence inebriate the mind, forming an engrossing passion, which obliterates more disinterested and virtuous considerations, and supplies an irresistible impetus to unremitted mercantile exertion; and to motives like these, the gospel, if its language has any meaning, gives no approving countenance. The bold and strong denunciations of scripture against all pursuit and love of riches, however they may be interpreted to accord with the lessons of experience, the necessities of men, and the actual state of human society, cannot by any casuistry be made to sanction a cupidity, looking forward to selfish indulgence. This is a topic on which remonstrance cannot be too strong, for the evil is of momentous importance, and is the besetting sin of our age, perhaps peculiarly of our country, and it is no slight instance of the delusive and overwhelming power of custom over the opinions as well the practices of men, that the glaring inconsistency between the ambition of luxury, and the precepts of Christianity, is not perceived by the affluent, whose habits, feelings and conversation are in other respects eminently religious.

In charging so large a portion of the momentum of commerce to a selfish principle, I would be understood to refer solely to the ultimate object which is proposed, and not at all to the maxims on which it is conducted. The practice of creditable commerce is one which not only affords scope to, but actually calls into exercise the brightest exertions of difficult integrity. It is a common mistake of those who are unacquainted with commerce and its intricacies and perplexities, to suppose that there is in all cases a plain right path, and that the others are as plainly wrong; and that all differences of decision in circumstances precisely similar, must imply somewhere an obliquity of moral intention: but nothing is more common than the occurrence of cases in which, amid the perplexity of conflicting obligations and unforeseen events, frequently augmented by injudicious legislation or jurisprudence, the greatest acuteness of judgment, as well as inflexible principle, is requisite to discern the path of accurate justice; and in the numerous litigations and references which arise from this circumstance, opinions are entertained by the ablest minds in direct opposition to each other, without the slightest suspicion of sinister biases.

It is but justice to the profession of which I am speaking, and to the improving moral spirit of the age, to express the opinion that the exact claims of justice in the difficult cases alluded to, are more scrupulously attended to than ever; that not only direct and intentional frauds and misrepresentations are more infrequent, and more explicitly censured in the commercial community, but, that even in cases of doubtful morality higher and more rigid rules of honor are established and observed. That nefarious conduct will sometimes occur, and in the great extent of the merchantile world too commonly, is undeniable. It is a circumstance however to which all professions and states of life are liable, and an abuse from which no valid objection can be drawn against a pursuit founded on maxims so decidedly opposed to it. It is an evil which we may trust the religious instructions so prevalent and revered in this favored land, as well as the voice of public opinion, will continue, as they have hitherto, to restrain and diminish.

PRACTICAL.

[For the Christian Register.]

COMPENDIOUS SERMON.

NO. II.

"As the body is one, and hath many members, and all the members of that one body, being many are one body, so also is Christ." —1 Cor. xii. 12.

In order to a right interpretation of scripture, we must bear continually in mind, that most words in every language, are occasionally used to express very different things. Of this diversity of meaning, the name Christ, in the text, is a remarkable instance. Generally, as every one knows, it is applied to the *person* of our blessed Lord. In some instances, it signifies the *gospel* or the religion of Jesus, as when the apostles are said to have *preached* Christ.—A meaning different from either of these, we are to give the word in our text. It is the church of Christ, or the community of real or professed disciples to which the name is thus applied. "As the body is one, and hath many members, and all the members of that body, being many, are one body, so also is Christ;" so also is the christian fraternity.

The doctrine of the text is, that the disciples of Jesus sustain the most important relations one to another; that they are connected by a vital *union*, which every one is to cherish, not only from sympathy, but from self-love. This union is illustrated by the similitude of an animal body, where the meanest member cannot suffer, and still less be severed from the body, without affecting every other member, without tending more or less to dissolve the vital ties, by which they are united, and reduce the whole to ruin. The head, the heart, the hands, and the feet, the eye, the ear, the tongue, and every part of the animal frame, are formed from the same dust; they are all animated by the same breath; and all nourished by the same food; and must all co-operate in the same pursuits for their common or individual good. Equally intimate and indissoluble are the ties, by which the Christian community, the members of Christ's body, are, or should be united.—Born from on high, they have all one origin and and one glorious destination. They participate in the same great redemption.—They live on the same ethereal food, and, so far as they are genuine disciples, they breathe the same spirit. Connected by so many common bonds, how is it possible, that they should not realize one common interest, and by generous sympathy and unwearied co-operation seek every one his own enjoyment in advancing the happiness of every other?

Such should be the views, such the feelings, and such the joint pursuits of every Christian community, great or small. Such a spirit should breathe its sacred influence through every *family*, which bears the name of Christ; through the heart of husband and wife, parents and children, brothers and sisters, while they engage in the same labors and feed at the same table, and especially while they bend the knee around the same domestic altar. "A house divided against itself," as our Saviour has assured us, "cannot stand;" cannot prosper in any of its interests, whether secular or sacred.

As little should there be any disunion among those, who inhabit the temple of the most high. A church or religious society, meeting from week to week in the house of God for the purposes of worship and mutual edification, are to be regarded as a great family, as brethren and sisters, who are to kindle on the same altar the fervors of brotherly kindness and of true devotion. In one view they may indeed differ widely, as the eye, the head, or the heart differs from the humblest member of the body. The most insignificant, however, as well as the most conspicuous is indispensible to the perfection of the body, and no one is to be excluded from the communion of sympathetic feeling. Each member is to be tenderly and constantly regarded by every other.

From our text, as already observed, we learn, that these sacred ties are co-extensive with the *great family* of Christ. Christian communion is not limited to those, who are sensibly present with each other. It has no necessary dependence on time or place. Necessity or convenience may require us to form different assemblies, and the altars of our worship may be separated as widely, as the East is from the West, or the North from the South. Still however it is to be remembered, that there is really no schism. Yes, it is to be deeply felt, that among all local divisions there is only one church, and one great communion even as there is "one Lord and one God and Father of all, who is in all." I add, that diversity of *faith* or difference in modes of *worship* though apparently great, may not be inconsistent with the unity of the church, or with the purity of christian communion. While we breathe that charity, which "vaunteth not itself and thinketh no evil," we shall find no difficulty in cherishing a generous concern for those, who from misguided consciences, perhaps, have separated themselves from the altar, where we once met in mutual confidence and affection. Still may our affectionate and fervent prayer ascend to God for them in the name of our common intercessor. Still, it is probable, their intercessions ascend for us, not perhaps without some bitter invectives; but these, I trust, will be forgiven through the tender mercy of God, and that every thing earthly in their prayers and praises will fall to the earth, while every thing pure and ethereal from their lips and ours will rise and mingle in perfect harmony around the throne of our common Father.

It is a subject of just regret, indeed, that there is so much of apparent discordancy in the language, the feelings, and the pursuits of those, who name the name of Christ. It is cheering however, to believe, that there is more community of sentiment and feeling, than appears amid the general noise and confusion. However much men may differ in natural advantages, social privileges, modes of faith, or forms of worship, there is reason to believe, that there is a vast community of those; who serve God in sincerity and truth dispersed over almost all regions of the earth; and that, while the sun in his daily course, travels on from the East to the West, he wakens at each successive hour and moment, perhaps, new and acceptable matins from many a heart and many a house to the common Father of mankind.

The sentiment, implied in the text, is calculated above almost all others, to enrich the heart with generous affections, and to give the noblest expansion to the mind; especially when we consider, that the communion, of which we have been speaking, comprises not only all the living disciples of Christ, but all the dead; all who have finished their course on earth, and passed into the invisible state, for which the present means of grace were intended to prepare both them and us. Once we were united in the same duties and enjoyments, the same exercises of benevolence and devotion.—Death, we believe, does not interrupt the communion between us and them. They perhaps may still be acquainted with our exercises and our feelings; and with an ear of faith, we may hear their triumphant songs ascending perpetually to the throne of God, while by our sympathies we share even now in their bliss, and enjoy a kind of heaven upon earth.

MATHETES.

[For the Christian Register.]

HINTS FOR SELF-EXAMINATION.

In the first place, consider yourselves, and think if you need not further advances in religion. Is there nothing to be corrected and reformed in your hearts and lives? Think of your appetites, are they all denied, and subdued? Do you share in no enjoyments which the gospel would condemn? And in pleasures innocent in themselves, do you never swerve from the unaccommodating strictness of Christian sobriety? Is there nothing in your temper of moroseness or irritability, of uncharitableness or envy, of vanity or pride? Do you always look upon your fellow men with sincere and fervent desires for their improvement and welfare? Do you always regard Jesus Christ your Saviour with that grateful love his tenderness and mercy should awaken,—and God your heavenly Father, with humble, unwavering and fervent affection? And are these feelings expressed in your lives by a sincere, and cheerful and universal obedience? When you look to your conduct, do you never find levity destroying the impressions and preventing the influence of religious truth? Do neither compliance with example, the customs of society, or the fear of men, seduce you from strict obedience to purity and piety? Does not the world engage your greatest interest, and occupy most of your hours of activity and of retirement; and occupy them, without that constant reference to the will of God, which alone will consecrate them to his glory and render the service of this world the means of your fitness for heaven? Is a better world the constant object of your contemplation, earnest desires, and anxious hopes? And is there no habit of negligence or of sin which time has rendered familiar, but which sometimes awakens you to shame and contrition?

If in all this you tell us that you walk worthy of your high vocation, have you then also that lowly humility, that tender sense of your infirmities, and that habitual, sorrowful penitence for imperfections and sins, which forms so great a part of the Christian character, and at last will be blest with the forgiveness and favor of God?

If in all these respects you are pure and perfect; if for no neglect of any of these duties, no deficiency in any of these qualities, you are conscious that the approach of death and the hour of judgment would awaken you to amazement and self reproach,—then indeed you have no need of progress in religion. Your contest is ended and your prize is sure. But such was not St. Paul; such are not the feelings which he expressed; and he that is not perfect, has, like him, yet to forget the things which are behind, and to press forward with diligence to those which are before, that he may gain the prize of the high calling of God.

But we cannot look on ourselves with this self satisfaction; and who of us can remember all the past periods of his religious life, without often fearing that to him "the former days were better than these?" Christian, recall the past stages of your religious character; look back to the season when your heart was first opened to the influence of the gospel. Where is now the mild and humble penitence, the glowing devotion the zealous purposes of universal obedience, which then were so solemn, so affecting and so powerful? Do we not often find doubt and hesitancy, where once we were firm and obedient; coldness and langor, where once were tenderness of conscience, zeal and affection; and a worldly spirit, where once were found sincere and deep devotion, and a prevalent heavenly mindedness? Or if, in the remembrance of the past, we find not relapses like these, yet is it not true of us all, that our improvement has been poor and trifling, when we consider the numberless means and motives, and the constantly renewed opportunities we have enjoyed, of becoming wiser and better? How much have we to do then to redeem the past, and how earnest should we be in our endeavors for progress!

N. C. S.

BIBLICAL.

EXPLANATION OF TEXTS.

We recently noticed a sermon, by the Rev. J. D. Green, delivered and published at Rochester, N. Y. To this sermon is attached a note explaining some of the most prominent passages relied on by Trinitarians, in support of the doctrine of the Deity of Christ. To some of our readers the statements may be new, and to others they may be useful by reviving the recollection of the argument.

The passages, which have been relied upon to prove the Deity of Christ, may be referred to four clases.

1. The first comprises those which have been *interpolated or corrupted.*

The text of the Greek Testament, which was prepared by the celebrated J. J. Griesbach, from a laborious comparison of more than 350 Greek Manuscripts, has been considered by all, for many years, as possessing the highest claims to be received as the standard and genuine text.

Now, be it known, that *Griesbach was a Trinitarian;* and has set aside, from the text of his Testament, three passages, which have been, in times past, among the main supports of the Trinity. These are the following, 1. John, v. 7. '*There are three that bear record in heaven; the Father, the Word, and the Holy Ghost; and these three are one.*' Acts xx. 28. '*Feed the church of GOD, which he hath purchased with his own blood.*' 1. Tim. iii. 16. '*Great is the mystery of godliness;* GOD *was manifest in the flesh*' The first of these texts Griesbach rejects entirely, as *it is not contained in any of the Greek MSS.* with the exception of one very modern, and of no authority, as it was copied from the Latin Version. Trinitarian writers themselves acknowledge that this text is '*indisputably spurious.*' In the second of the above passages, the word 'GOD' has been substituted, without authority, for '*Lord.*' In the third passage, instead of '*God* was manifest in the flesh,' the true and original reading, according to the same authority, was thus—'*he, who* was manifest in the flesh, was justified' &c.* These three passages, therefore, are given up by Trinitarians themselves. No respectable writer at the present day would presume to quote them as a part of genuine scripture.

To the above passages should be added Rev. i. 8. which, according to Griesbach, should stand thus;—"I am Alpha and Omega, the beginning and the ending, saith the LORD GOD, which is and which was, and which is to come, the Almighty." In the 11th verse Griesbach rejects entirely the words,—"I am Alpha and Omega, the first and the last."

2. To the second class of passages may be referred those, *which relate to God, but have been incorrectly applied to Christ.*—John xx. 28. the exclamation of Thomas to Christ, "My Lord and my God!" The first expression was probably addressed to Jesus, in acknowledgment of his real presence, and the last, *my God!* seem to have been a pious ejaculation, which involuntarily burst forth from a mind before incredulous, but now suddenly overwhelmed with astonishment at this display of Almighty power in raising Christ from the dead.

Rom. ix. 5. "Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever. This may be understood as an ascription of praise to God *God be blessed,* or *blessed be God,* forever!

Heb. i. 8. "But unto the son he saith, thy throne, O God, is forever and ever."—This passage is quoted from Ps. xlv. 6, and was there addressed to Solomon. In both places we believe it should be rendered thus, *God is thy throne forever and ever.* A similar construction of the original occurs in Ps. lxxiii. 26. "God is my portion forever." The verses which follow, Heb. i. 10—12, are quoted from Ps. cii. 25—27, and in both places are addressed directly to God. In 1 John iii. 16. it will be seen that the words "*of God*" are in italics. All such were added by king James' translators.—They are not in the original. 1 John v. 20. "This is the true God and eternal life." *This* refers to God, spoken of immediately before, as "*him that is true.*"

3. The third class includes those passages, in which *divine names, attributes, works and worship are supposed to be ascribed to Christ.* John i. 1. "The word was God." By "*the word,*" is probably to be understood an attribute of God, either his wisdom, or power, or both, which some heretics of the apostle's time maintained to be a distinct being from God and eternal with him. The apostle here argues that this is not a distinct being from God, but merely his *attribute,* not to be separated from him;—it is in fact God himself. As striking a personification of the divine attribute of *wisdom* is found in Prov. viii. particularly 22—30.—When in the 14th vs. it is said, "the word was made flesh," I suppose the meaning to be, "that the wisdom of God was remarkably manifested in Jesus Christ." If there be any passage, in which Christ is called God, I believe it is in an inferior sense.—See Ps. lxxxii. 6. John x. 34. Moses is called a God. Exod. vii. 1. I do not think, however, there is any such passage.

Is. ix. 6. "His name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father." It is not said that the person alluded to *shall be* the mighty God, but his *name shall be called* so. The same applies to Math. i. 23. "They *shall call his name Emmanuel,*" i. e. "*God with us.*" Nothing was more common among the Jews than to give to children names significant of some remarkable circumstances of birth or destiny. Thus *Eli* means *my God; Eliab, God my father; Elihu, my God himself; Elijah, God the Lord; Lemuel, God with them.* But I believe the text should be translated thus; *His name shall be called wonderful, counsellor of God, (or divine counsellor,) mighty, father of the everlasting age,* or of the age or dispensation to come, and of which Christ is "the author and finisher," "the alpha and omega, the beginning and the end, the first and the last." Heb. xii. 2 Rev. xxii. 13.

Some passages have been supposed to ascribe *divine attributes and works* to Christ. The language I believe to be figurative.—Paul says of himself, "*I can do all things.*" Phil. iv. 3. John says to Christians in general, "Ye have an unction from the Holy One, and *know all things.*" 1. John ii. 20 These are examples of *universal propositions,* which are not to be understood in the *full extent* of their signification. The *works of creation* ascribed to Christ were works not of the *natural* but of a *moral* creation. "If any man be in Christ he is a *new creature.*" In him "all things have become new." 2 Cor. v. 17.

Divine worship is thought to have been paid to Christ. The original word, however, means merely *homage, respect,* or *obeisance,* as in 1 Chron. xxix. 20. "All the congregation bowed down their heads, and *worshipped the Lord and the king.*"

4. To the fourth class of passages may be referred those, which have been *mistranslated* and *misunderstood.* Phil. ii. 5—8. The common translation says that Christ "*thought it not robbery to be equal with God.*" Probably the true sense of the original may be more fully expressed thus;—"Let the same dispositions (of humility and benevolence) be in you, which were in Jesus Christ; who, being the image of God, did not think his likeness to God a thing to be eagerly retained, but lowered himself, and took the appearance of a servant, and became like men; and, being in the common condition of a man, he humbled himself, and submitted to death, even the death of the cross."—(PROF. NORTON.) John x. 30. "*I and my Father are one.*" This means *one in counsel* or *intention,* i. e. have the *same mind.* This appears from John xvii. 20—22.

To most of the above passages Trinitarians, of course, would give a different explanation. How then shall common Christians decide between them? This is the rule: '*Of two interpretations of a passage, which seems to be doubtful, that one* should be adopted as the *true* interpretation, *which best agrees with the current language and uniform tenor of the Scriptures.*'

* See the next article.

1 TIMOTHY III. 16.

In reference to this text, we quote the following passage from the Unitarian Miscellany, Vol. I. page 238. Alluding to the explanation given above, the writer says;—

"Thus corrected, the passage may be explained as follows;—*Great is the mystery of godliness. He, who was manifest in the flesh;* that is, who dwelt among men, hum-

bled himself, and submitted to the sufferings incident to human life;—*was justified by the spirit;* was vindicated in declaring himself to be the Messiah sent from God, by the gifts of the Holy Spirit, which he possessed in so high a degree, and which were conferred so abundantly on many of his followers; —*was seen of angels*, or *messengers;* of those persons, who were to be the messengers of his gospel, and to bear witness to the truth of his resurrection;—*was preached to the Gentiles;* his religion was promulgated among all nations, Gentiles as well as Jews;—*was believed on in the world;* his doctrine was embraced, and he was believed to be the Messiah;—*was received up in glory;* his ascension was marked with circumstances of glory."

CHRISTIAN REGISTER.

BOSTON, APRIL 25, 1829.

CATHOLIC EMANCIPATION.

The news received during the last week from England, which is published on our third page, of the passage of Mr. Peel's resolutions for the relief of the Catholics, in the House of Commons, by an overwhelming majority, must be gratifying to every friend of religion and humanity. "It was," in the words of Mr. Grant, "a great day for England, a great day for Ireland, a great day for Mr. Peel, a great day for freedom and common sense throughout the world, when a British minister proposed to a British House of Commons concessions to the Catholics of Ireland."

As the disabilities of the Catholics in the British empire, though a frequent subject of conversation, are probably not clearly understood in this country, except among professional men, we shall endeavor to give a slight sketch of some of the penal laws against them which once existed, and of the disabilities which still remain.

Until the reign of George III. the laws against Papists, were barbarous, almost beyond belief. The following account of them is abridged from Blackstone chiefly in his own words. Papists are divided into three classes;—

I. *Persons professing the popish religion*, could not take real estate by descent or purchase, after eighteen years of age; and could not present to any advowson; nor keep school, under pain of perpetual imprisonment. For saying or hearing mass, they were subject to a fine of 200 marks for the one, and 100 for the other offence, and in each case were subject to a year's imprisonment. If one person endeavored to convert another to the Roman Catholic religion, or sent him abroad to be educated in that religion, or contributed to his maintenance there; the sender, the sent, and the contributor, were disabled to sue in law or equity, to be executor or administrator, to take any legacy or deed of gift, and to hold any office, and forfeited all their personal property, and all their real estate for life. A person who was reconciled to the church of Rome, or procured another to be reconciled, was guilty of high treason.

II. *Popish recusants* convicted* in a court of law of not attending the service of the Church of England, were further considered as persons excommunicated; could hold no office, could not keep arms in their houses; could not come to court or within ten miles of London, on pain of 100*l.*; could bring no action; could not travel above five miles from home, unless by licence, under pain of forfeiting all their goods; a married woman, when recusant, forfeited two thirds of her dower, and could not be executrix or administratrix of her husband, nor have any part of his goods; and during his life was liable to imprisonment, unless he redeemed her at the rate of 10*l.* a month, or the third part of all his lands. All other *recusants convict* might be compelled within three months after conviction, either to submit and renounce their errors, or to abjure and renounce the realm. And not leaving the Kingdom or returning without the King's licence was a crime punishable by death. Such was the state of a lay papist.

III. *Popish priests* were in a still worse condition. For celebrating mass or exercising any part of their functions they were liable to perpetual imprisonment. And any popish priest, born within the King's dominions, who came over from beyond sea, or was in England three days without conforming and taking the oaths, was guilty of high treason; and all persons harboring him were liable to be put to death.

The foundation of this code of blood, was laid in the reign of Elizabeth, and all her successors, except James II. for a century and a half, went on adding to its severity. The extreme cruelty of these laws may be accounted for, but can scarcely be excused, by the circumstances of the times in which they were passed.

With the reign of George III., a new era commenced, and by statutes of the 18, 31, and 43 years of his reign the chief part of the cruel restrictions and penalties that we have mentioned, were removed. Much, however remains to be done to give Roman Catholics the same political and civil rights as their fellow citizens. The principal disabilities under which they now labor, unless some law has already been passed for their relief, are as follows. They are disabled from sitting in either house of parliament, because in order to do so they must take the oath of supremacy, which contains a renunciation of the Pope's spiritual authority, and also make a declaration against transubstantiation, the invocation of saints, and the sacrifice of the mass. Roman Catholics are also excluded from all public civil offices of importance. Some inferior offices they are authorized to hold by statute. The number of stations from which they are excluded in Ireland alone has been stated to amount to three thousand seven hundred and forty eight. No Roman Catholic minister is allowed to officiate in any place of worship having a steeple and a bell, or at any funeral in a church or church-yard, or to wear the habits of his orders, except in certain places registered according to law, or in a private house where there are not more than five persons present beside the family. The establishment of any religious order is prohibited; and every endowment of a school or college by a Roman Catholic, is superstitious and unlawful.

*A *recusant*, we believe, is a person who *refuses* to take the oath of supremacy &c. when tendered by a magistrate.

We do not know that there is any important difference between the situation of the Catholics in Ireland and in England, except that in Ireland they are allowed to vote for members of parliament, which they cannot do in England.

If the bill proposed by Mr. Peel, should pass, Roman Catholics will be relieved from their most important disabilities. They will be allowed to sit in parliament, and to hold most public offices; will have a right to a free intercourse with the Pope on spiritual matters; and be placed in most respects on the footing of other dissenters. The concessions proposed as far as we have examined them appear to be fair and liberal, and brought forward with a sincere view to promote the welfare of the country, and, to use Mr. Peel's words, "in the unaffected spirit of peace." Notwithstanding the determined opposition which all proposals in favor of the Catholics have usually received in the house of Lords, we think there can be little doubt now, the whole weight of the administration is thrown into the scale of toleration, that the bill for Catholic emancipation will be carried even there; and that the advocates of bigotry and intolerance will find their forces far weaker than they anticipated.

The success of the efforts for Catholic emancipation at the present time is a signal instance of the progress of truth and the triumph of public opinion. For many years the claims of the Catholics have agitated not merely the ministry and the legislature, but the whole population of Great Britain and Ireland. Resolutions in favor of concession have again and again been carried by small majorities in the House of Commons, the Lords always refusing to listen to any measure of conciliation. But the ministry now seem to have found out, that public opinion is on the side of the Catholics, and that it is in vain to resist it. However strong the prejudices of the old may be, the young are known to be every where in favor of concessions. Mr. Peel says, "on looking back for the last ten years I find that almost every young man of talent who has been brought into parliament, has come forward an active eloquent advocate for Catholic emancipation." Mr. Peel, himself, who has hitherto been a strenuous opponent of the claims of the Catholics, has been compelled reluctantly to yield to the voice of the nation. It is obvious from the whole tenor of his speech that he has not changed his opinion as to the rights of the Roman Catholics, but being convinced that their claims cannot any longer be opposed succesfully, he is willing to make concessions with a good grace.

Whatever diversity of opinion may exist in Great Britain as to the propriety of extending toleration to all sects, there can be but one in this country. Every American must perceive the blessings resulting from an unlimited toleration, or rather an equality of all sects; that it promotes the true spirit of religion, that it restrains the violence of religious controversy, that it teaches the value of civil liberty. The danger apprehended from toleration of the Catholics seems to us a mere bugbear. We believe that men behave well in proportion as they are well treated, that they never rebel unless they have something of which to complain, and that they are never improved by violence or cruelty. And although we do not imagine that any concessions to the Catholics of Ireland can relieve all the distresses of that unfortunate country, we do believe that this act of justice and humanity will go farther towards promoting quiet in that island, and friendship with Great Britain, than the whole legislation of preceding centuries. The miseries of Ireland, flowing from a superabundant and ignorant population, can only be relieved slowly and gradually. But the first step in the progress of improvement is to give her oppressed millions all the rights of citizens.

DUTY OF UNITARIANS AT THE PRESENT CRISIS.

The times are peculiar. They call for uncommon efforts on the part of intelligent Unitarians. Calvinism is fast losing its hold on the public mind. In this we rejoice. Yet it is not without solicitude that we do so. The proneness of men to pass from one extreme to another is well known. Scepticism is a natural consequence of the abandonment of long cherished and gross error on religious subjects. It is a state of things, in which what is reasonable and true should be substituted for what is false and absurd. It ought to be done seasonably and in an attractive manner. In no other way can the common mind be arrested in its progress from Calvinism to infidelity. The work belongs to that class of Christians who possess the simple and rational faith once delivered to the saints. We could wish, that intelligent Unitarians felt more deeply their responsibleness in this respect. They will bear with us, we trust, if we take the liberty to offer them a few suggestions as to their duty. We begin with the remark that ability and opportunity are the ground of obligation no less than the express command of God. This will not be disputed. Are our brethren, then, in possesion of the gospel in its purity? A solemn trust is committed to them, that they not only experience its efficacy themselves, but that they diffuse its blessings around them, and that they do what they may to transmit it to those who are coming forward to take their places in society. We mention, in the next place, the duty of every one's properly *estimating* his ability and opportunity for spreading correct religious sentiments. One of the greatest obstacles to the advancement of great ends is the impression, that individual efforts are too insignificant to be put forth. Every one can do something. Most persons can do more than they at first imagine. Let no one underate his powers of usefulness. The man who is always thinking and talking of his impotency will be likely to be impotent in fact. Before one may be expected to accomplish much, he must know and feel that he is able to accomplish much. Again, to a just estimate of their ability and opportunity, let Unitarians add a prompt and active spirit. Nothing great is to be done without this. The present is not an age of miracles. We are called upon for warm hearts and generous appropriations. We ask of no one to act blindly. But we do beg our brethren not to look with indifference on schemes, which, after they have examined their bearing, they deem to be useful. We do beseech them not to behold with cold hearts and idle hands the plans which give promise of advancing the interests of pure religion and sound morals. We say further to our friends, let it not seem doubtful to any on what ground you stand. We would not have Unitarians afraid of a name. Do they prefer one system of religion to others, and do they wish it to prevail? let them assume the appellation which designates that system. Nothing is gained by disclaiming it. It is idle to suppose that different things will cease to be known by different names. A man cannot avoid being called a Unitarian, merely because he says he will not be so called. Something may be lost by such a disclaimer. One's influence on the side of truth is in danger of becoming less than else it would be, while, by seeking to be nameless, he makes it doubtful, in the view of those who are accustomed to look to him as a guide, whether he be not inclined to the side of error. Then, moreover, have courage to declare your sentiments on every fit occasion. The times call for this. It is to be feared that all are not aware of the importance of the duty. There is a cowardice which makes some persons, otherwise very good, mere ciphers in the community. Their views are correct but they will not make them known. They are afraid they shall lose some one's favor, or shall fail to obtain certain offices they seek, or shall suffer in their business by asserting what they think. Now, in matters of perfect indifference, we do not ask for another course. But in concerns that relate to religious freedom and Christian truth, we say it is a disgraceful procedure. Yes, it is disgraceful, and from our soul we pity the man, who is so confined to his narrow circle of selfishness, that he will not risk his good estimation with a few, by uttering what he knows to be the truth, and for the lack of which he sees the community suffering. And from our heart we respect and love the man, who, regardless of reproach and some personal incovenience, is always prompt to lend his word, his name, and, if need be, his money, too, to support and carry forward what he considers the great designs of the gospel. Further, let that immense engine by which public opinion is shaped, the press, be an object of solicitude. Can any one use his own pen in aid of its power? Let him not shrink from the task of doing it. With us the press is free, and God be thanked for it. But its freedom, like every other good thing, is often abused. How are its abuses to be corrected? By laws of restriction? No. Let it have the liberty to send forth what it will. Put not on it a single shackle. But make it the instrument of curing its own abuses. Let it yield the remedy for the poison it spreads. Let it be free. Fear not the result. Give truth a fair chance, and it will prevail. Yet not without advocates. Truth must have the support of its friends. But you cannot write, you say. Read then. There are those who can write, nay who will write, and powerfully, if the public will read. Are there papers, pamphlets, books, fraught with truth and the maxims of piety and charity? Subscribe for them, take them to your houses, read them, lend them, recommend them. Do not neglect them on the ground that you can do without them yourselves. Remember, that the press cannot work without support. Remember, that talented men will not write without encouragement. Be it, that *you* do not need certain publications; there is another point to be ascertained, before a generous Christian will refuse them his aid. Can the community do without them? Are they efficient in correcting public opinion? Are they adapted to do something to diminish the influence of those, who have hearts to conceive, and hands to execute treason against religious freedom, Christian charity, and social peace? If they are, then, as men, as Christians, you are bound to do what, according to your means, you can to support and encourage them. In such a case, do not waver between right and wrong. Do not offer up the convictions of duty on the altar of convenience and popularity. Finally, we ask of our brethren to give to the cause of truth and charity the influence of their good example. The humblest man has a circle around him, whom he can benefit by this means, if by no other. He is a living law to his associates. He can do more for truth and virtue than the exhortations of far nobler men. Let every one feel his responsibleness in this regard. Let him feel that every good deed he performs, every befitting word he utters, every praise-worthy project he engages in, is something added to the power of correct public opinion, and through this to the stability and prevalence of religious freedom and Christian morals.

UNITARIAN PREACHING.

In a recent paper we had occasion to advert to an article, not long since published in the pages of the Recorder, with reference to the sermons of Unitarian ministers. As was seen by the apology, which, (though by no means such as the offence required,) the editors of that paper found themselves constrained to make, the charge implied, was wholly inapplicable to any individual in this city. We now find in that paper of this week, the following note by the Rev. William Ware of New-York. By this it appears, that the insinuation was equally groundless, as it respects himself: and as that gentleman and Mr. Lunt, whose name is here included, are the only professed Unitarian clergymen of New-York, to whom the insinuation in the Recorder could apply; and as it is distinctly asserted, that no other preacher in their place had delivered such a discourse, we are left to the decided inference, that the insinuation, to which we refer, was totally groundless and calumnious.—And we trust, that the conductors of that paper may at length learn, by their frequent, and, we should suppose, bitter experience, the danger of such aspersions upon personal character, which even when they are true, can give no pleasure to a good man to utter; and when false, as these have been proved to be, are not less opposed to the Christian law of charity, than they are hateful to every friend of social order and virtue.

The letter of Mr. Ware is inserted in the Recorder without a word of explanation or regret; just as if no offence against him or truth had been committed. We know not what notions those gentlemen may have formed of Christian duties; but for ourselves, we have so learned Christ, as to believe, that when we have sinned against a brother, we should express some sorrow and ask to be forgiven.

To the Editor of the Boston Recorder,

Sir,—The number of your paper for March 26 has just been placed in my hands, containing an account of an individual having recently heard a sermon in one of the Unitarian Churches in New York, from Prov. xix. 2; "That the soul be without knowledge, is not good," and stating that he soon after heard the same sermon with its vulgar illustrations from another preacher in a pulpit in Boston; drawing the inference that these gentlemen must either have exchanged sermons or borrowed from a common source. I take perhaps an unnecessary trouble; but I beg leave to say through your columns to your correspondent that if by one of the Unitarian Churches in New York he meant the Church in Chamber street under my care, or that in Mercer street under the care of the Rev. Mr. Lunt, his statement is false, and he knows it to be so. The Sermon referred to was never preached in either of these Churches by either of their ministers or by any other clergyman. When or where it was preached, if ever or any where, is not my concern.

New-York, April 7th, 1829. W. Ware.

CRITICAL NOTICES.

Sermons by the late Rev. John Emery Abbot, of Salem, Mass. *With a Memoir of his Life, by* Henry Ware, Jr.—*Boston;* Wait, Green, & Co.

These sermons are the productions of a young man, who was spared but a little while to labor in the spiritual vineyard. Few have been more loved and honored by a devoted people, while living; and few have gone down to the grave, more sincerely lamented than this devoted minister of Christ. We are glad to receive this valuable memorial of his virtues. We were not willing, that the voice which spoke so worthily for truth and duty should pass away, without some effort to prolong its influence; and we are, therefore, grateful to the Editor of this volume for presenting us the beautiful relics of Abbot's piety and taste, by which, 'being dead, he yet speaketh.'

These sermons breathe the spirit of religious goodness, which was the habitual atmosphere of their author's mind. They contain nothing of ingenious or doubtful disputation; no attempts at fine literary execution; no ambitious appeals to popular admiration; but seem to be the simple expression of a pure and elegant mind, warmed with earnest piety and excited by the desire of doing good. They will be read with interest, by all Christians who value the cultivation of devout affections, more than skill in the technics of theology. And they cannot be thus read without producing impressions favorable to the growth of the most lovely graces in the Christian character. We venture to say, that they will accompany the sermons of Buckminster and Thacher to the retirements of many Christians and, with them, minister the fruits of righteousness and everlasting life.

This volume is enriched with the interesting memoir of Mr. Abbot, which many of its readers will recollect in the Christian Disciple. It cannot, however, be read too often. It is the beautiful tribute of a kindred mind to spiritual excellence, endeared by friendship, and hallowed by the grave.

The Editor has also given us, some extracts from a Journal, kept by Mr. Abbot at Havanna, during a temporary residence at that place, for the benefit of his health. They will be read with pleasure, as characteristic of the amiable and pious spirit of the writer, though the same scenes have since been minutely described by his excellent relative, the late Dr. Abbot of Beverly.

Human Standards injurious to Personal Religion. *A discourse delivered Jan. 11th*, 1829.—By Benjamin Huntoon.

This sermon, written in the ordinary course of the writer's preparation for the pulpit, is published at the request of its hearers. The text is from 2 Cor. x. 12. "For we dare not make ourselves of the number, or compare ourselves with some, that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise."

From these words, the preacher deduces some general reflexions on the bad tendency, which he laments has prevailed in the Christian church by setting up human authority in opposition to the authority of Christ, and of measuring faith and character, by standards or creeds, which men have formed for themselves. The immediate design of the discourse is to show that this practice "is injurious to personal religion." For it proceeds, it is remarked, upon the insinuation that the gospel itself is not sufficiently plain for a practical rule of faith. It exalts human systems into tests of that faith, though they may be and generally are, so unlike the gospel in themselves, and in the manner in which they present truth to the mind. This is illustrated by a comparison of the history and instructions both of the Jewish and the Christian system, with the barrenness, insipidity, and contradictions of human creeds. It is then shown, that this practice has a fatal tendency to produce a low standard of Christian character. Perfection, the preacher observes, is the great design of Christianity It's demands are satisfied by nothing short of our resemblance to God. But we are in danger of losing sight of this exalted purpose, whenever we take human authority for our guide, in faith or in conduct; and "by measuring ourselves with ourselves," to acquiesce in low attainments.

We think the subject presented of great importance; nor do we know, that it has been often discussed. It admits of very extended and interesting illustrations. The method, pursued by the preacher, might, we think, have been somewhat more exact. But the discourse will furnish to every reader many valuable reflexions.

The Christian Teacher's Manual, *designed for Families and Sunday Schools*, for April, 1829. The Contents are—Remarks on the Old Testament, No. 1.—Conversations on the fifth Century—Notice of "Early Lessons for Indian Children, by a Lady"—Elijah—Schools for the Blind—Letter to the Editors—Notice of "A Series of Questions, comprising the History of the Four Gospels and the Acts of the Apostles, with References to the Scriptures instead of answers"—The Entire surrender of the Soul—On hearing a child tell a Lady Bird to fly away Home—The Shepherd's Sabbath Song.

Nothing can be better than the purpose of this periodical; and we doubt not, that the able conductors of it will, in the end, succeed in accomplishing the design they have proposed to themselves. We are aware of the difficulty of their task; yet it is not too great, we are persuaded, for the talent they can command, with persevereance, to overcome. We hope the elevation of their standard of excellence will not prevent the work from possessing those popular characteristics, so essential to its wide circulation; nor their efforts to give variety to its pages be the occasion of disappointment to any, who, attracted by its title, recur to it with the expectation of finding it peculiarly suited to supply the wants of the "Christian Teacher" whether in the family or the Sunday school.

Letter on Episcopacy,—*Addressed to the Congregational Clergy of Massachusetts.* This pamphlet is evidently out on a proselyting mission. It is doubtless published and circulated to bring wandering congregationalists back into the fold of the good old Church, by the imposing appearance of a voluntary evidence in its favor, from a Congregational clergyman, all whose prepossessions and biasses might be supposed to be averse to it. We do not anticipate any success to this attempt. We should indeed be surprized if a single convert is made by it. The current of popular opinion in this country is so strong against aristocratical constitutions and ceremonial observances in religion, that it would require a work of far greater talent and originality than this letter can claim, to reconcile it to them. The letter itself is occupied entirely with arguments, to prove the divine origin of the Episcopal three orders of clergy, from the Jewish church, the New-Testament and the writings of the Fathers. They are some of the usual old arguments long ago employed by Episcopalians, and answered by their opponents. An appendix is given, consisting of an extract of a review from the Christian Observer, in which the testimony of Dissenters is produced, on the defects of extemporaneous prayer, of which no doubt they have been fully sensible, and which we trust, are in a progress of removal. But the publishers of this book, in the simplicity of their hearts, seem to have sincerely thought, that an entire remedy was to be found, in the substitution of a regular form of words, to be read, for that undictated effusion of present feeling, which many regard as the whole essence of prayer.

ORIGINAL COMMUNICATION.

[For the Christian Register.]

CONTROVERSY.

Some remarks which have recently appeared in orthodox publications, have forcibly called to my attention the subject of the *Aversion to Controversy* which has of late been so sensitively exhibited by respectable Unitarians. The remarks alluded to, have discovered such great mistakes respecting the extent, origin and nature of this aversion, that I cannot resist the desire of offering a few explanations of this circumstance.

With regard to the extent, I would observe, that nothing can be more erroneous than to consider the recent indications of dissatisfaction with controversy, as the expression of a policy, deliberately adopted, by the whole Unitarian body, as a party.—So far as uniformity of religious opinion, and concert of action is concerned, I deny that any such party exists, or ever did exist.—Unitarians, that is, those who are distinguished by a denial of the Trinity, are bound by no other tie, and scarcely hold any

other opinion in common. They value religious freedom, which requires independence, and consequently produces diversity of sentiment, more than all the power which is gained by a unity requiring a mental subjection to an unvarying creed. It would not be in the power of men of the most revered names among Unitarians singly or united, to produce an abandonment of controversy by the whole of that denomination. The aversion of which I speak, is therefore entirely individual and impromptued, and exists in various degrees in different minds; while on the other hand, there are still those who esteem controversy a great good, and who are, (so far as we know) as warmly disposed for it as ever.

It is an error equally unfounded in fact, and more unjust in operation, to represent this aversion to controversy as a sudden change; and as produced by a consciousness of defeat. When the puerile tone of trumph with which this change is announced on the one hand, and the compassionate smile which this exultation excites on the other, have subsided, the self-imagined victors may be calmly told, that this aversion so newly discovered, is not new in fact.—This dislike to controversy has always existed among Unitarians in this country, and formerly to a greater extent than at present. It governed the minds of all who embraced liberal sentiments in their infancy, and resulting as it did from an indisposition to disturb the harmony of piety by prolemical disputes, or to dogmatize over the faith of fellow Christians, it necessarily produced that restraint from doctrinal expositions, which by those who were unable to appreciate or sympathize in these feelings, was stigmatized as a sinister concealment for the purpose of politic deception; a charge which has been reiterated up to the present day. Since this laudable silence, was broken up by the loud call of this heavy imputation, and other rude attacks on moral character, Unitarians have abandoned it, and entered fully on a controversy, which has been on their part strictly and constantly defensive, and if now in any of their public writings, sermons and periodicals, a disposition is evinced to retire from this field, it is in deference to the opinions of those *among themselves*, who ever have continued to disbelieve in the necessity or advantage of controversy; and have thought that their sentimonts and characters might be safely left to the protection of their own silent influence,—and not to fear or experience of the power of an adversary's arguments; for there never was a time when Unitarians felt their own strength and the imbecility of their opponents more than at the present.

Again, the nature of this aversion is misunderstood. It is not controversy in itself, that is, mild and rational argumentation on different tenets to which most Unitarians are opposed, but it is the abuse of controversy—it is bitter invective and personal recrimination, with which they are fatigued and disgusted. Although there are yet many who deny its expediency in any form, and but few comparatively who advocate it in that which is most objectionable, a great majority of Unitarians would probably have no objections to candid and rational counter-expositions of the opposing systems of faith which divide the religious community, conducted by persons who respected each others feelings and characters, and treated each other as fellow christians; but when they find it degenerate as it has done into denials of moral and religious character, and accusations of deceptive, unprincipled or intriguing conduct, conveyed in the language of sarcasm and asperity, can it be wondered that Christians of real liberality retire from such a contest, and leave it to those whose feelings are adapted to it?

It is not to be wondered, that many serious Unitarians feel no disposition to continue the dispute, in any mode, which has agitated this community, simply because there is no honor and but little utility in it. Perhaps little or no disadvantage would accrue to their cause if they should interdict themselves from all opposition to orthodox writings and preaching, even in defence of character or of important truth. The absurdities of calvinism are vanishing fast enough before the increasing light of the age; and the course now pursued by their supporters would, if undisturbed, accelerate their downfall with greater rapidity than could be desired by the most zealous partizan of Unitarianism. C. C. C.

LITERARY INTELLIGENCE.

The Christian Examiner. The second number of the New Series of this work, is nearly all printed, and will be punctually published on the 1st of May in Boston, and all places within the distance of Philadelphia It will contain reviews of Wolfe's Remains, the Adams Correspondence. Sir Walter Scott's Scottish Antiquities, Pelham and the Disowned, Memoirs of a New-England Village Choir, the Authorship of the Epistle to the Hebrews, Reports on Sunday Mails, Works on Religious Controversy, Memoirs of Mrs. Judson, Abbot's Letters from Cuba, and Mrs. Hamilton's Questions.

We observe among the advertisements of a late English periodical a list of Mrs. H. Moore's works. It is curious as showing by the number of editions the avidity with which the writings of this lady have been sought in her native land. For instance

Christian Morals,	8th edition.
Spirit of Prayer,	7th "
Practical Piety,	14th "
Sacred Dramas,	18th "
Cœlebs,	15th "
Essay on St. Paul,	5th "
Strictures on Education,	12th "
Moral Sketches,	9th "

Few writers in any department of literature have seen such a demand for their productions. Mrs. Moore is still living.

The London publishers appear determined to execute impossibilities. Time was when folios were fashionable. Now the smaller the volume, the more saleable we suppose it is. We observe advertized

"The Lexicon, or 'Multum in Parvo' of the English Langage—royal 72 mo."

"The Miniature English Grammar—royal 72 mo."

To us, whose eyes have never been greeted by a page of less compass than a 48 mo. it seems as if these little books must be pro-di-gi-ous-ly small.

DOMESTIC SUMMARY.

Society for the Diffusion of Useful Knowledge.—A meeting of gentlemen interested in the promotion of Useful Knowledge, was held in this city on the 17th inst. for the purpose of forming a Society that should aid in advancing these objects. The Rev. Dr. Lowell was appointed Chairman, and Dr. J. G. Stephenson Secretary. A preamble and constitution were submitted to the meeting, and unanimously adopted.

The leading purposes of the institution appear to be to furnish means of instruction, and of moral and mental cultivation to young men, from seventeen and upwards to the age when they enter on the more active and responsible duties of life. The proposed method of accomplishing this excellent purpose, is, the delivery of "courses of Lectures, in different parts of the city, under the auspices of the society, who sesanction may secure to the Lecturers employed, the confidence and resort of the public."

Sterling Lyceum. A Lyceum has been established in Sterling, which is now upon its third year. Its meetings have been attended with unusual profit and interest the past winter. The first class in each of their public schools, has been admitted, and given their punctual attendance, to be examined by their teachers and others, in their exercises both in the Lyceum and school. Like every other case of a similar character it has produced the greatest vigilance, and attention both on the part of teachers and pupils.

They have also made some progress in preparing a map of their town, to be committed to the hand of the Lithographer.

Asylum for Indigent Boys. The Anniversary Discourse before this Society was delivered in the Old South Church on Friday, at 4 o'clock, P. M. by Rev. G. W. Doane, assistant minister of Trinity Church.

Mr. Morgan having left his Rail Way Car in the care of the Directors of the Massachusetts Rail Road Association, notice is given that Faneuil Hall will be open every afternoon next week for public exhibition.
B. D. *Adv.*

Sunday Mails The N. Y. Mercantile says that some of the passengers from Philadelpha state, that the mail from New-York for the Southward was forcibly detained at Princeton on Sunday evening by the inhabitants, Another account is, that there had been some disturbance between the mail guard and the passengers, the guard insisting on taking an inside seat, the consequence of which was a mob, and a delay of the mail.

Mr. Patrick Lyon, the Hydraulic Engine maker, a splendid full-length portrait of whom at his forge attracted a great deal of attention at the second Atheneum Exhibition in this city; died on Tuesday last at Philadelpha, in the 60th year of his age.

Population of the States of South America. The whole population of these states is represented in Miller's Memoirs' as amounting to 16,648,219.

FOREIGN SUMMARY.

Latest from Europe. The latest advices from Europe are by the Liverpool, at this port. English papers to March 21st are received.

The attention of the English public is much engrossed by the discussion of the question respecting the relief of the Catholics.

The following particulars, which were received by earlier dates, are from the London Courier of March 7th. A further allusion to this interesting subject will also be found under our editorial head.

Plan for Catholic Emancipation. It was introduced in the House of Commons on the 5th, by the Right Hon. Secretary Peel, one of His Majesty's Ministers, who accompanied it with a brilliant speech which occupies more than thirteen columns in the London Courier. The following are the outlines of the plan:—

1. Its basis is the removal from the Roman Catholics of civil disabilities, and the equalization of political rights.
2. Roman Catholics are to be admitted into both Houses of Parliament.

There are to be no restrictions as to numbers.

Catholics becoming members of either House are to take an oath, to support and defend the succession of the Crown,—abjuring the sentiment that Princes excommunicated by the Pope may be deposed and murdered by their subjects,—denying the right of the Pope to any civil jurisdiction in the British Kingdom,—disclaiming, disavowing, and solemnly abjuring any intention to subvert the present Church Establishment as settled by law, &c. &c.

3. Roman Catholics are to be incapable of holding the office of Lord Chancellor, or of Lord Lieutenant of Ireland.
4. They may hold all Corporate Offices—may be Sheriffs and Judges.
5. But they are not to hold places belonging to the Established Church; the Ecclesiastical Courts, or Ecclesiastical foundations, nor any office in the Universities, the Colleges of Eton, Winchester, and Westminister; nor and School of Ecclesiastical Foundation.—The laws relative to Roman Catholic right to presentations are to be retained. In cases where any Roman Catholic shall hold an office with which Church patronage is connected, the Crown is to have the power of transferring the patronage. No Roman Catholic to hold any office to advise the Crown in the appointment of Offices connected with the Established Church of England and Ireland.
6. The existing Penal Laws affecting Roman Catholics are to be repealed.
7. Roman Catholics are to be put with respect to property, on a footing with Dissenters.
8. Catholic Members of Parliament are not to be obliged to quit the House upon any particular question.
9. There is to be no Declaration required against Transubstantiation.
10. Upon the subject of Ecclesiastic Securities, the Roman Catholics are to be placed on the footing of all other dissenters.
11. There is not to be any Vote: nor is there to be any interference with the intercourse in Spiritual matters between the Roman Catholic Church and the See of Rome.
12. The Episcopal titles and names, now in use in the Church of England, are not to be assumed by the members of the Roman Catholic Church.
13. When Roman Catholics are admitted to corporate and other offices, the insignia of such offices are in no case to be taken to any other place of worship of the Established Church. No robes of office are to be worn in any other than the Established Church.
14. The Jesuits and Monastic Communities—The Names and Numbers of the individuals belonging to the existing Communities are to be registered—Communities bound by religious or monatic vows are not to be extended, and provision is to be made against the future entrance into this country of the order of Jesuits—The Jesuits now are to be registered.
15. *Elective franchise—Forty shilling Freeholders. The Elective franchise is proposed to be raised from Forty Shillings to Ten Pounds.*

Freeholders are to be registered, and the registry is to be taken before the Assistant-Barrister of the Irish counties with power of an appeal in certain cases from his decision to a higher tribunal.

The House adjourned at *a quarter to one o'clock* on Friday morning; and yet so intense was the interest excited that mingled with the calls for adjournment, was heard "Go on, go on." At 4 o'clock on Friday afternoon the House again met and after a great number of petitions had been presented for and against the emancipation of the Catholics, Mr. Agar Ellis, moved "the Order of the day for the resumption of the adjourned debate of last night," which was carried—Ayes 205, Noes 75; majority 130. A long debate ensued, in which Mr. C. Grant, Mr. Brougham, Mr. Huskisson, Mr. Peel and others took part. Mr. Grant said, it was a great day for England—a great day for Ireland—a great day for his Right Hon. Friend (Mr. Secretary Peel)—a great day for freedom and common sense throughout the world—when a British Minister proposed to a British House of Commons concession to the Catholics of Ireland.

The Decision. At a very late hour, the Gallery was cleared for a division. The Ayes went into the lobby.

Mr. Peel then addressed them briefly observing that it was his intention to move the Resolutions in Committee, and requesting therefore, they would not seperate. The intimation was received with loud Cheers. The numbers were as follows;—

For Mr. Peel's Resolutions	348
Against them	160
Majority in favor of Ministers	183

The House having resolved itself into a Committee of the whole House, in conformity with the decision above named, the Resolutions were moved and agreed to, and the Report ordered to be received on Monday. The House at three o'clock on Saturday morning adjourned

When the Relief bill was brought up on the 10th and the speaker announced its title—"This is a bill for the relief of His Majesty's Roman Catholic subjects," the announcement was received with cheers.

The second reading of the Catholic Relief bill was moved by Mr. Peel on the 17th. It was debated on two successive nights. Many persons spoke for and against the bill. Mr. Peel closed in its favor. The debate was protracted to 3 o'clock on the morning of the 19th, at which time the vote was taken, when there were in favor of the motion 353, and against it 173.

Another bill was submitted by Mr. Peel, on the 10th of March, "for the regulation of the qualifications for electors in Ireland." This bill proposes, that so much of the act of George III. as related to the qualification of electors for knights of the shire in Ireland, arising from 40s freeholders, should be repealed, and that the limit of qualification for the elective franchise should be *ten pounds.* An aggregate meeting of Catholics in Dublin, have expressed themselves satisfied with the provisions of the last named bill. At the second reading of this bill there were 223 for it and 17 only against it.

A new Arctic Expedition was to sail from England about the middle of April.

The subscriptions for repairing the York Minister are said to be about $25,000.

Bishop England, late of Charleston (S. C.) has been transferred to Ireland by the Pope, and created Lord Bishop of Ossory.

Burning of York Minster. This noblest of English ecclesiastical structures was partially consumed on the 2d of last Feb. It was the pride of England, and one of the architectural glories of the world.—The circumstance is rendered the more worthy of notice, from the singular cause, and from the yet more singular confession of the incendiary. The latter presents one of the most remarkable instances of religious derangement that we have ever known. The following account is taken from the N. Y. Journal of Commerce for which it was furnished by a gentleman from England.

"This stupendous pile, the magnificent remains of past ages, and one of the most splendid architectural structures in Europe, is now little better than a heap of ruins. It was accidentally discovered to be on fire about seven in the morning, by a chorister who was passing the spacious yard, and on his giving the alarm, the massive doors were thrown open, and the cathedral was seen filled with smoke. As the opening of the doors admitted a strong current of air, the flames were communicated to the richly carved case of the organ, and before the engines had arrived, this invaluable portion of the cathedral was entirely destroyed, and its vaulted roof enveloped in flames. However, by the prompt and indefatigable exertions of the populace, the engines were successfully brought to bear upon the devastating element, and by nine o'clock its progress was arrested. At one time flames burst through the roof near the dome, and were to be seen rearing their awful crests high above the edifice, and threatening it with complete destruction. The numerous assemblage who had gained admittance to the yard, gazed upon the scene with an intensity of interest that it is impossible to describe; and the multitude of spectators in the streets, though unable to take an active part, continually cheered those whose exertions had nearly exhausted them. The west and east windows were objects of marked attention. The latter exceeds in dimensions any Gothic window in the world; and for beauty, originality of design, and excellence of coloring, stands equally unrivalled. A strong glare of light was continually falling upon its richly stained glass, and revealed its transparent beauties in more than their wonted attraction.

"The Screen, of which you have often heard, as being elaborate tabernacle workmanship, decorated with pediments, niches, pinnacles and canopies, and containing the mutilated statues of, I believe, fifteen of the English monarchs, was happily preserved.—But the organ, so celebrated in the annals of music, being surpassed in compass and richness of tone only by the one in Haerlem, but superior even to that in architectural beauty and mechanical contrivance, was entirely consumed. The famous silver pastoral staff, the gorgeous chalices, massive candelabras, the Verger's insignia, Sub-sacristan's silver chain and keys, together with the whole communion plate, were also destroyed. The celebrated chair, so valuable from its having been the throne of several of their Saxon Majesties, which stood within the pale of the altar, was at one time ignited, and those parts which escaped the fire, decayed as they were by age, fell to pieces beneath the presure of the crowd or the ruthless grasp of the firemen. The damage occasioned to the edifice is estimated at 70,000*l.* to 80,000*l.*; and should it prove that the antique horn* has been burnt, the greater part of the landed revenues will be entirely lost to the Minister. You will doubtless remember that this is the third instance on record, of the York Cathedral having been burnt. If my memory does not deceive me, so far back as 1069, when the Norman garrison was attacked by the Danes and Northumbrians, the cathedral, with a portion of the town, was reduced to ashes. It was however rebuilt by a rich Norman named Thamas, and in 1137 again fell a prey to the flames, with the Abbey of St. Mary and thirty-nine parish churches. At the end of 150 years it was again rebuilt, and the different periods when it was raised can easily be traced, from the alterations in the style of architecture.

"The length of the building from East to West, was 627 1-2 feet; its breadth at the East end 105, feet and at the West 109. The height of the principal tower was 213 feet, of the two Western towers 191, of the body of the edifice 99. The first information we have of the city being an ecclesiastical establishment is, I think so far back as 314; and the first bishop, invested by pope Honorius, was Paulinus, who, if I mistake not, figures in history as having converted the queen of Edwin, King of Northumbria, to Christianity. In 1514 the butcher's son arose to the metropolitan dignity, and was installed as archbishop of York."

Another account says;—

"The damage may be summed up thus—The roof of the choir quite gone, the wood work on each side consumed, the matchless organ entirely destroyed, many monuments broken, and the communion plate melted. But the east window, is entire, to the surprise of every one; the screen is uninjured, and the records and antique curiosities saved."

The *London Courier* contains the following confession of Martin the maniac, who set fire to York Minster, make to a Methodist preacher:—

"On my telling him I was a local preacher in the Wesleyan Methodist Society, he became very affable and communicative. I questioned him as to his object in burning the Minster, when he very readily told me that he had long been of opinion that the Clergy of the establishment were blind guides; that, though he felt no ill will, malice, or personal hostility towards them, yet he was sorry for them, as he believed they were leading the higher ranks in society astray; and as to the Minster; he was of opinion that its destruction was for the glory of God, the good of the people of England generally, and for the good of the inhabitants of York in particular, as, when the Cathedral was destroyed, they would be compelled to disperse themselves in other places of worship, where they would hear the Gospel preached. On my asking him further, whether he, as a professed religious character, felt no condemnation at the time he set fire to the pile or since, he said none whatever, but on the contrary, he, when in the Minster was quite happy; sometimes he prayed, and sometimes he praised God, as he said, he had strengthened him to do so good a work. He further told me he had had two dreams, which convinced him that it was his duty to do it.—When he awoke he was fully of opinion that the Almighty had called him to burn the Minster; but fearing he should meet with opposition from his wife, he adopted the following extraordinary method of neutralizing her. He took the ring from her finger while she slept, and though she manifested much concern at the loss of the ring, he allowed her to vent her feelings in unavailing regrets, until he thought her sufficiently moulded to his purpose. He then exacted a vow from her that she was to keep his secret, and he would restore her ring. This being agreed to, he told her his intention, on which she wept, and seemed greatly disturbed, and they went to Leeds. He, still being determined on his object, left his wife there and returned to York, and entered the Minster on the 1st of February, concealing himself behind a tomb stone until the people left, when he went into the belfry, and struck a light, having for that purpose a razor with a white haft, the back of which he used instead of a steel, a flint, tinder, matches, and penny candle cut in two, but as that soon burnt out he got one of the wax candles belonging to the Minster. He then drew a bell rope the full length from below, and after drawing up, cut it, and made a ladder of it. Working by candle light till about nine o'clock, put out his candle and finished making his ladder in the dark. He then descended, and got over the iron door by climbing it, and used the rope to gain the interior of the Minster over the wooden door. He then struck a light the second time, and with the razor cut part of the crimson silk velvet from the pulpit and stalls, three yards of gold fringe, two gold tassels. He also took a small Bible, and gives the following reasons for taking these things away, not, as he says, that he had any wish to steal them, but that he brought the crimson velvet, the gold fringe, and the tassels away, that no innocent person might suffer, but that they might testify that he only had done the deed; and as he expected to be taken and imprisoned, he says he brought away the Bible that it might be a comfort to him in his confinement. He then piled the cushions and prayer books in two heaps on each side near to the carved work, set them on fire by introducing matches to each, and then, as he says, being afraid of being enveloped in the smoke, he fixed his ladder, and letting it down on the outside, having previously broken the window with the pincers he left behind him, and then he descended by it from the Minster, a little after three o'clock in the morning of the 2d; previous to which he surveyed the piles he had raised, and saw that one of them in particular was burning very briskley. While at Cordley-hill, Martin manifested great anxiety for newspapers, as he was ignorant what effect had been produced by the fires he had kindled, he was anxious to know. On which Mr. Stanthorpe, who was with me, said the damage was estimated at 100,000*l.* He coolly said, "they plundered my house and would not give me a farthing for it and they have got paid home, I think." I asked him if he felt sorrow on account of the damage being so great? He said No! nor, if it were for the glory of God, that, if that could be promoted, 200,000*l.* would not have been too much; and that in his opinion it would just have been as well if all the Minstar had gone together, as the worship carried on in it was so idolatrous and superstitious. He says he is quite happy, and fully resigned to his situation, and will give himself up into the hands of the Lord. He again declared that many of the Clergy were lax in their morals, and heterodox in their opinions—manifesting the former by attending balls and play-houses, and the latter by not preaching the doctrines of the Gospel, and by not insisting on regeneration, the pardon of sin, and the witness of the Spirit, &c.

Russia and Turkey. Respecting the state of things at the seat of war, the Boston Courier says;—

There is nothing of the least interest in relation to the war between the Russians and Turks. The Russian Blockade of the Dardanelles was contined. Reports of battles and skirmishes are plenty, but none of them important.

It was expected that the general operations of the campaign would not open before the beginning of April.

Letters from Vienna state that the Turkish flotilla before Nicopolis had been destroyed.

Official intelligence had been received of the blockade of Terceira, by the Portuguese authorities. The only intelligence from Portugal is concerning the imprisonment of two English Consuls, for stating their preferences for Don Pedro.

A Gibraltar date of the 26th February, gives a rumor that all Portuguese refugees had been ordered to quit that place within eight days.

* There is an antique horn, at least so it is generally termed, though it is believed to have been manufactured from an elephant's tooth. By the possession of this curiosity, the Cathedral holds tracts of lands of immense value which were granted to the Minster by Ulphus a Saxon prince of Deira.

MARRIAGES.

In this city, Mr. Wm. Holbrook, of this city, to Miss Mary Rand formerly of Charlestown; Mr. George Foster to Miss Ann Hastings.

In Watertown, Mr. Gorham Brooks to Miss Ellen, daughter of R. D. Shepherd, Esq.

In Hingham, Mr. Caleb Beal, jr. of Cohasset, to Miss Martha L. Burrell.

In Springfield, Mr. Jonathan Wright to Miss Mary Strong.

In Yarmouth, Mr. Charles Gray to Miss Rebecca Johnson.

In Walpole, on the 16th inst. by Rev. Mr. Storer, Mr. Joseph Miller, of Franklin, to Miss Catharine Guild.

In Fall River, Mr. Andrew C. Fearing, merchant of this city, to Miss Aldiborontiphoscophronia Bowen.

DEATHS.

In this city, Hon. David Townsend, M. D. aged 76. Mr. James Powers, 28; Mr. Edward Leeds, 39; Mr. James Shepherd, 42; Mrs. Susan Gibson, widow of the late Abraham Gibson, Esq. 48.

In Portland, Me. Robert Ilsely, Esq. late Post Master of that place, aged 55; Mr. Isaac Crooker, aged 36: Mr. Samuel Kelly, formerly of Portsmouth, N. H., and for the three last years an eminent instructer of youth in that town, aged 41.

NOTICE.

AN adjourned meeting of the *Book and Pamphlet Society*, will be held at the Berry-street Vestry, on Monday evening next, at half past 7 o'clock. Members, and all others interested in the objects of the Society, are respectfully invited to attend. F. T. Gray, *Sec'y.*
April 25, 1829.

MIDDLESEX BIBLE SOCIETY.

THE Annual meeting of the *Middlesex Bible Society*, will take place at Lowell, on Wednesday, the 29th day of April. The Society will meet at Frye's Tavern—the Directors at ten o'clock, and the Members at eleven. The services will be in the Episcopal church, and will commence at two o'clock.—Sermon by Rev. Mr. Bennett, of Woburn. B. Whitman, *Sec'y.*

HIGH SCHOOL IN STOUGHTON.

THIS School was established last October, and has received encouraging patronage. It is under the tuition of Miss Mary F. C. Wales, a Lady possessing a superior mind and a facility, acquired by experience of imparting instruction in the literary and ornamental branches of education. Her mode of teaching is her own, founded on the philosophy of the human mind, and improved by the best systems which she has had opportunity of consulting. Its practical utility was illustrated at a late examination by specimens of improvement exhibited by her pupils in the various branches to which they had been attending. The school is under the superintendence of a Board of Visiters, who are disposed to employ the best measures to promote its prosperity. The following branches are taught—Reading, Orthography, Penmanship, Penmaking, Defining, English grammar with Murray's exercises, Temple or Adam's Arithmetic, Colburn's First Lessons, Rhetoric and composition, Whelpley's compend of History, and the rudiments of ornamental needle work at $3,00 per quarter.

Easy Lessons in Geometry, Goldsmith's Histories of Greece and Rome, Willard's Republic of America, Blake,s Natural Philosophy, Mason on self knowledge, Colburn's sequel, Alexander's Evidences of Christianity, Wakefield's Botany, Hedge's Logic, and ornamental needle work on lace and muslin, $3,50 per quarter.

Kames' Elements of Criticism, Intellectual Philosophy; Parkhurst s Moral philosophy, the Latin and French Languages, and Drawing and Painting 3 afternoons in the week—$4,50 per quarter.

Scripture history and characters, will be studied as a Sabbath exercise.

Special attention will be paid to young ladies, who are preparing to engage in the instruction of Youth.

Board may be procured on moderate terms in good families where attention will be paid to the comfort, health, manners and morals of the pupils, and such facilities for improvement afforded as will tend to aid their advancement in knowledge. The next term will commence on Monday the 11th of May.

Reference may be had to Rev. Mr. Cogswell, Rev. Mr. Burgess, Dedham; Rev. Mr. Pierpont; Rev. Doct. Wisner, Bradford Sumner, Esq. Boston; Rev. Mr. Curtis, Sharon; Gen. Elijah Crane, Canton; Rev. Dr. Richmond, Dorchester.

Or to the Subscribers in Stoughton.

Calvin Park,
Wm. L. Stearns,
Peter Adams,
P. M. Crane,
} *Board of Visitors.*

Stoughton, April 25, 1829.

NEW-ENGLAND

STEREOTYPE FOUNDRY.

The subscribers inform the public, that they execute orders for Stereotyping at the shortest notice.

Having first rate artists and the best materials, they guaranty their work to be equal in style and accuracy to any that can be executed in this country.

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} Boston.

WELLBELOVED'S BIBLE.

L. C. BOWLES, 50 Washington-street, has received a single copy of all the parts which have been published of the Translation and Exposition of the Bible, by Rev. C. Wellbeloved, of York (England.) These include the Pentateuch and Job. It is believed that this is the only complete set in the country.
April 25.

OLD NEWSPAPERS.

FROM 2 to 3 thousand newspapers suitable for wrapping, for sale at this office.

HOUSE IN MILTON PLACE.

FOR SALE, a commodious and well-finished house in Milton Place.
Apply at this office. April 25.

PEW FOR SALE.

FOR SALE, in Rev. Mr. Motte's church, half the broad aisle pew nearest the pulpit, on ths west side of the house. Inquire at this office.

LAND AT SOUTH BOSTON.

FOR SALE, 23,000 feet of land situated at South Boston, on the rising ground near the School House. Inquire at this office. April 18.

SCHOOL FOR YOUNG LADIES AT GROTON.

MISS PRESCOTT informs her friends and the public, that the summer term in her Seminary will commence the third Wednesday in May next. All the solid and ornamental branches of female education are taught in this school, and every attention given to the health, manners and morals of the pupils.
Groton, April 14, 1829. 4t

A LETTER ON EPISCOPACY.

A LETTER addressed to the Congregational Clergy of Massachusetts, on Episcopacy, by a Congregationalist Clergyman, "He shall purify the sons of Levi"—Just published and for sale by R. P. & C. Williams, No. 79 Washington St. Boston.

Price 12 1-2 cents single.

☞ This letter is published, at the particular request of the writer thereof, whom the Publishers know to be now a regular Clergyman among the *Congregationalists.* April 16.

LETTERS ON MASONRY.

THIS day published and for sale by John Marsh, 96 and 98 State st. "Letters on Masonry, addressed to the professed followers of Christ, now in connexion with the institution of Free Masonry," by Henry Jones, A. M. pastor of the Congregational church in Cabot, Vt. and a dissented Royal Arch Mason—price 12 1-2cts. 6t. April 4.

MR. FARLEY'S DISCOURSE.

JUST published by Leonard C. Bowles, 50 Washington-street. "A Discourse delivered at the Dedication of Westminister Church, in Providence R. I. March 5, 1829. By *Frederick A. Farley*, Pastor of the Society. April 4.

ORIGINAL POETRY.

[For the Christian Register.]

ON THE DEATH OF AN INFANT.

Calmly is that infant sleeping,
Cradled on its mother's breast;
While around its friends are weeping,
Mourning its too tranquil rest.

Are those eyelids closed forever,
In a sleep which will not break?
From that slumber will it never,
At its father's voice awake?

No! it will not. In the morning,
Lo, the clouds have veiled the sun,
And without a single warning,
Light is darkness; work is done.

Mother, weep! your child is parted,
From all those who loved it here;
Go you forth, half broken hearted,
See it sleeping on its bier.

Look, the hand of Death has wreathed,
Round its little lips, a smile,
Oh! it looks as if it breathed
Dreaming of its sports, the while.

But it breathes not; every pleasure,
Every hope, and fear, is o'er,
And Death bears your darling treasure,
To his cold and silent shore.

Weep no longer.—One was given,
All too pure for sin and pain;
And your infant is in Heaven,
Free from sorrow, free from stain.

Strike a note of triumph o'er it,
You have pleasures, none can paint;
Though in pain and grief you bore it,
You are mother to a saint.

Weave your garlands; strew your flowers
O'er the gently heaving sod;
But your child's in heavenly bowers,
Dwelling with its father—God.

There, each bright one, is its brother,
In a world where none can die;
Proud may you be; you are mother,
To an angel throned on high. A. 5.

MISCELLANEOUS SELECTIONS.

[From the Johnstown N. Y. Republican.]

AN AFFECTING STORY.

A case came under my observation last week, which for its display of patient fortitude, untiring perseverance, and deep and cruel suffering, as well as the melancholy interest which it excited, has few or no parallels.

Two brothers, whose wives also were sisters, resided near Glasgow in Scotland, and on the fruits of their industry, in their lucrative and respectable occupation (they were calico printers) supported their families in comfort and ease. The distress, however, which for years has pervaded the manufacturing districts of G. Britain extended at last to them. Denied all hope of better times, they resolved in despair to abandon an occupation which no longer repaid their toil, and in June last they embarked with their families, for Canada, with the purpose of purchasing and cultivating land.

They settled in the town of Ramsay, 200 miles above Montreal, and there soon found in the task of building their log hut, and clearing their heavily timbered new land, that they were entirely unfitted for, and unequal to the duties and labors of their new vocation.—Provisions were dear and scarce, the climate was severe, and their fund of money was almost exhausted; a hard winter was before them, and, looking on their wives and children, who had thus far endured their privations patiently, if not cheerfully—they resolved, with the advice of their few neighbors, to cross into "the States," and seek there employment in some of the new manufactories. They started on the 15th of November, expecting to send in a short time for their families, which they were leaving but slenderly provided. It was not, however, until the 10th of February that a letter reached its anxious expectants, stating that they had at length found employment at Fall River, in Massachusets, and would send for their families so soon as they had earned the means.

But for this their families could not wait—they were sinking under the pressure of evils, among which the "hope delayed" counted but as trifling. The sum of money which the husbands had been able to leave them was but small, and the scarcity of provisions prevailing in the incipient settlement was shared by them even to extremity—to absolute hunger. The crevices and seams of their log hut were but partially closed, and admitted the snow at every blast of the winter wind. Amid hunger and cold and the cries of their children, their thoughts often turned to their own pleasant home by the water of Leven. The few and distant neighbors gave them no assistance, for they did not know their wants—"we hand'nt ony means o'repayin oblegations," said one of them to me, "and sæ we did na like to ask them!"—and these two women who in their own country had perhaps never seen an axe, were obliged standing to the knees in snow, to cut down with their own hands the trees from which they obtained fuel for the fire around which their children shivered.

This could not endure longer, and in good time the letter had arrived. They knew then *where* their husbands were, and they resolved to go to them. They had no choice but to endure as they had endured, or—to attempt the journey *on foot*. The first seemed impossible; and, besides, these children and their mothers *loved* the fathers and husbands from whom they were separated.—The prospect for the latter, also, might well appal the stoutest heart—*the distance was nearly 500 miles*—winter was at its depth—of money they had but *four dollars*, and there in the woods their clothing would sell for nothing, (their furniture had been chiefly left at Montreal)—and to crown the whole, they had *eight* children, of whom the eldest had not reached her *tenth* year.

In despite, however, of these fearful difficulties, these two heroic females bent up their hearts to the undertaking, and on the 18th of February commenced on foot their toilsome journey. Each carried an infant at the breast, with a bundle of clothing—the eldest girl, Sarah, carried on her shoulders her sister of eighteen months, and the other three girls and two boys, aged from *three* to *eight* years, trudged along as well as their little feet could carry them. From the 18th of February until the 12th of March, when they arrived in this place, (Johnstown,) the weather had been peculiarly inclement—many days were severely cold, there were two deep falls of snow, and constant high winds, and for the two last days they had come under a cold rain. Their course has been entirely on retired roads, which being little travelled were but imperfectly beaten. Their slender stock of money had been long since expended, and they were forced to rely upon such scanty charity as their appearance elicited (for *they never asked any*) and their number made even that less efficient. But mid snow and storm, in hunger and cold, they still pressed on. They slept where they could, and fed when it was offered, and the protection of that Providence which tempers the wind to the shorn lamb, and their own strong hearts, had brought them thus far. Little Sarah, who carried her sister, suffered much with the soreness from that cause, of her shoulders, and two others had their faces frost bitten; but all, though worn and wearied with the toils of their journey, were well in health, and their spirits were high in the increasing hope of soon meeting the husbands and fathers whom they sought. They had several times been carried forward a few miles by humane persons, and thus got over perhaps thirty-five of the two hundred and forty miles which they had passed.

Strange as it may seem, and dark as is the fact, for the many towns through which they passed, this was the first place where any efficient assistance was afforded to them. During the few days of their stay here, they were comfortably housed and fed. Their deficiencies of clothing were supplied, a stock of wholesome provisions was prepared, a sleigh was sent with them to Albany, where they were sure, if from the letters alone which they carried, of further assistance, and a sum of money was given them besides, which would bear them on their way. The simple gratitude and honest pride of their "kindly" Scotch hearts were equally apparent:—"Thank you, thank you—may Heaven itself bless you!" they would say, "but don't if you please—we would rather not take more than just *for the expenses;* leave it for the poor creatures who need it more!" It was a pleasent sight when, with their thankful hearts beaming in their happy faces, they set off over the icy road in a sleigh with the children comfortably wrapped up, to join soon the fathers of their love.

My story, Sir, is done—but I wish to ask you—is there one man in a thousand (I do not speak of *women*—of them there may be many) who with even *one* child could have performed that journey as they did? Would he not an hundred times have fainted in exhastion and despair? The heart of woman only, swelling into heroism in the time of her trial, could have endured it.

I believe I have omitted to tell you the name of the subject of my story—it is Dykes. *Johnstown, March* 16, 1826.

From the Albany Daily Advertiser of March 27.

On the arrival of this interesting family in our city, the letters furnished them in Johnstown were delivered; a special meeting of the St. Andrews's Society called, and a sum as large as prudence would permit, was immediately appropriated to their use, and among the members present a sum was collected, which with the contributions of a few charitable individuals, unconnected with the society, was found equal to the object. A vehicle was hired, comfortable provisions for a six days journey were purchased, and under the care of a steady and attentive driver these heroic women, with their interesting families, started for their home on the morning of the 18th of March.

On the evening of the same day, the elder of the brothers arrived here for the purpose of conducting the families home. It would appear that when they had accomplished the first fifty miles of their toilsome journey, they halted at a tavern, from whence they wrote their husbands, stating the circumstances which had induced them to leave their comfortless residence—of their hopelessness of being able to accomplish the task they had undertaken, and the slender prospect they entertained of procuring any mode of conveyance. On the receipt of this letter he instantly started; in his anxiety to proceed on his journey, he passed through Albany without any inquiry, and in like manner through Johnstown: fortunately in arriving at the next town he overtook a fellow traveller, who, in the course of conversation, inquired the state of the roads to the eastward, expressing anxiety on account of two women and eight children, who were journeying in that direction. We need not add that he instantly retraced his steps. At Johnstown he heard with a full heart and overflowing eyes, of all that these families had suffered, and of their present comforts. On Friday, March 20, he again arrived in Albany; he sought the managers of the St. Andrew's Society, and it is with pride in the honest and honorable feelings of our countryman,* that we state he instantly insisted on refunding from his slender means, the sum advanced from the treasury of that association; this amount they accepted. He was equally solicitous in desiring to repay all the private contributions, but who would willingly be deprived of the heartfelt satisfaction of contributing to the comforts of persons so deserving? This restitution was therefore declined.

We have rarely, if ever known a case which excited so warm and universal a sympathy; on each recital of the circumstances, the hand was in the pocket before the tale was concluded; and lives there an individual, who on such an application, would have refused? If there is, we do not envy that man's feelings. Let him count over his hoards, and glut his eyes with the glittering treasure: we would rather follow our wanderers to their happy homes, and while our imaginations picture their meeting, while the fireside tale of perils overpast, and hospitality received, starts the sympathetic tear, or lights the glow of gratitude on the cheek, we seek no higher reward than to know that we were privileged to be the dispensers of a portion of this happiness.

Albany, March 26.

* The writer is a Scotchman.

RELIGIOUS CHARACTER OF THE WESTERN PEOPLE.

[From *Flints* Geography and History of the Western States—continued from page 64.]

None, but one who has seen can imagine the interest, excited in a district of country, perhaps, fifty miles in extent, by the awaited approach of the time for a camp meeting; and none, but one who has seen, can imagine how profoundly the preachers have understood what produces effect, and how well they have practised upon it. Suppose the scene to be, where the most extensive excitements and the most frequent camp meetings have been, during the two past years, in one of the beautiful and fertile valleys among the mountains of Tennessee. The notice has been circulated two or three months. On the appointed day, coaches, chaises, wagons, carts, people on horseback, and multitudes travelling from a distance on foot, wagons with provisions, mattresses, tents, and arrangements for the stay of a week, are seen hurrying from every point towards the central spot. It is in the midst of a grove of those beautiful and lofty trees, natural to the valleys of Tennessee, in its deepest verdure, and beside a spring branch, for the requisite supply of water.

The ambitious and wealthy are there, because in this region opinion is all-powerful; and they are there, either to extend their influence, or that their absence may not be noted, to diminish it. Aspirants for office are there, to electioneer, and gain popularity. Vast numbers are there from simple curiosity, and merely to enjoy a spectacle. The young and the beautiful are there, with mixed motives, which it were best not severely to scrutinize. Children are there, their young eyes glistening with the intense interest of eager curiosity. The middle aged fathers and mothers of families are there, with the sober views of people, whose plans in life are fixed, and waiting calmly to hear. Men and women of hoary hairs are there, with such thoughts, it may be hoped, as their years invite. Such is the congregation consisting of thousands.

A host of preachers of different denominations are there, some in the earnest vigor and aspiring desires of youth, waiting an opportunity for display; others, who have proclaimed the gospel, as pilgrims of the cross, from the remotest north of our vast country to the shores of the Mexican gulf, and ready to utter the words, the feelings and the experience, which they have treasured up in a travelling ministry of fifty years, and whose accents, trembling with age, still more impressively than their words, announce, that they will soon travel, and preach no more on the earth, are there. Such are the preachers.

The line of tents is pitched; and the religious city grows up in a few hours under the trees, beside the stream. Lamps are hung in lines among the branches; and the effect of their glare upon the surrounding forest is, as of magic. The scenery of the most brilliant theatre in the world is a painting only for children, compared with it.—Meantime the multitudes, with the highest excitement of social feeling added to the general enthusiasm of expectation, pass from tent to tent, and interchange apostolic greetings and embraces, and talk of the coming solemnities. Their coffee and tea are prepared, and their supper is finished. By this time the moon, for they take thought, to appoint the meeting at the proper time of the moon, begins to show its disk above the dark summits of the mountains; and a few stars are seen glimmering through the intervals of the branches. The whole constitutes a temple worthy of the grandeur of God. An old man, in a dress of the quaintest simplicity, ascends a platform, wipes the dust from his spectacles, and in a voice of suppressed emotion, gives out a hymn, of which the whole assembled multitude can recite the words,—and an air, in which every voice can join. We should deem poorly of the heart, that would not thrill, as the song is heard, like the 'sound of many waters,' echoing among the hills and mountains. Such are the scenes, the associations, and such the influences of external things upon a nature so 'fearfully and wonderfully' constituted, as ours, that little effort is necessary on such a theme as religion, urged at such a place, under such circumstances, to fill the heart and the eyes. The hoary orator talks of God, of eternity, a judgment to come, and all that is impressive beyond.—He speaks of his 'experiences,' his toils and travels, his persecutions and welcomes, and how many he has seen in hope, in peace and triumph, gathered to their fathers; and when he speaks of the short space that remains to him, his only regret is, that he can no more proclaim, in the silence of death, the mercies of his crucified Redeemer.

There is no need of the studied trick of oratory, to produce in such a place the deepest movements of the heart. No wonder, as the speaker pauses to dash the gathering moisture from his own eye, that his audience are dissolved in tears, or uttering the exclamations of penitence. Nor is it cause for admiration, that many, who poised themselves on an estimation of higher intellect, and a nobler insensibility, than the crowd, catch the infectious feeling, and become women and children in their turn; and though they 'came to mock, remain to pray.'

Notwithstanding all, that has been said in derision of these spectacles, so common in this region, it cannot be denied, that the influence, on the whole, is salutary, and the general bearing upon the great interests of the community, good. It will be long, before a regular ministry can be generally supported, if ever. In place of that, nothing tends so strongly to supply the want of the influence, resulting from the constant duties of a stated ministry, as the recurrence of these explosions of feeling, which shake the moral world, and purify its atmosphere, until the accumulating seeds of moral disease require a similar lustration again.

Whatever be the cause, the effect is certain, that through the state of Tennessee, parts of Mississippi, Missouri, Kentucky, Ohio, Indiana and Illinois, these excitements have produced a palpable change in the habits and manners of the people.—The gambling and drinking shops are deserted; and the people, that used to congregate there, now go to the religious meetings. The Methodists, too, have done great and incalculable good. They are generally of a character, education and training, that prepare them for the elements, upon which they are destined to operate.—They speak the dialect, understand the interests, and enter into the feelings of their audience. They exert a prodigious and incalculable bearing upon the rough backwoods men; and do good, where more polished, and trained ministers would preach without effect. No mind, but His, for whom they labor, can know, how many profane they have reclaimed, drunkards they have reformed, and wanderers they have brought home to God.

The Baptists, too, and the missionaries from the Atlantic country, seeing such a wide and open field before them, labor with great diligence and earnestness, operating generally upon another class of the community. The Catholics are both numerous and zealous, and, perfectly united in spirit and interest, form a compact phalanx, and produce the effect of moral union. From their united exertions it happens, that over all this country, among all the occasions for public gatherings, which, from their rareness excite the greater interest, religious meetings are by far the most numerous.

That part of Pensylvania and Virginia west of the mountains has a predominance of Presbyterians. The great state of Ohio is made up of such mixed elements, that it would be difficult to say, which of all the sects prevails. As a general characteristic, the people are strongly inclined to attend on some kind of religious worship. Presbyterians and Baptists strive for the ascendency in Kentucky. Methodists and Cumberland Presbyterians are numerous. They, probably, have the ascendency in Tennessee, and they are making great efforts in Alabama and Mississippi. Methodists are the prevailing denomination in Indiana, Illinois, Missouri, Arkansas, Mississippi and Alabama. Catholics have an undisputed ascendency in Louisiana and Florida. They have many societies in Missouri and Illinois. They are prevalent in a portion of Kentucky, and have a respectable seminary at Bairdstown. Methodists, Presbyterians and Catholics are the prevailing denominations of the West.

INSTRUCTION.

MISS J. A. PERRY, proposes opening a school on Monday the 6th of April next, at her residence in North Bridgewater, (opposite Rev. Mr. Goldsbury's Meeting house) for the reception of Young Ladies who may be taught the following branches, viz:—Reading, Orthography and Defining, Penmanship, Geography, Grammar, History, Rhetoric, Composition, Philosophy, Astronomy, Arithmetic, Elements of Chemistry, Botany, Use of Globes and the French Language.

Also—Plain Sewing, Lace and Muslin Embroidery, Rugwork, Gold Lace-work; Purse, Net, Bead work, on velvet and canvas; Painting on Velvet, Satin and Paper, Map drawing, &c. Stationary and materials for work will be supplied if requested.

Price of tuition from 2 to 4 dollars per. quarter; Board on reasonable terms.—References.

Rev. Daniel Huntington, Rev. John Goldsbury, Eliab Whitman, Esq. } N. Bridgewater.
Daniel Noyes, Boston.

Feb 28. 8t.

LONDON BOOKS.

MUNROE & FRANCIS have received the following Books from England, and can sell them at the low prices annexed.

Paley's Works, 2 vols. calf,	$5 50
Leighton's Works, 2 vols. calf,	8 00
Toplady's Works, 6 vols. calf,	15 00
Diamond Shakespear, calf,	3 75
Diamond Bible, marginal notes, calf,	275
London Stage, 4 vols. plates, calf,	14 00
do 2 vols, plates, gilt-morocco,	14 00
Johnson's large Dictionary, 1 vol. calf,	10 50
Josephus, 1 vol. complete, calf,	3 75
Percey Anecdotes, 40 Nos. complete,	18 00
Shakspeare, stage edition, plates, calf,	5 00
Levigne's Letters, 9 vols.	4 00
Hook's History of Rome, 3 vols. calf,	8 00
Youth's Miscellany 3 vols.	3 00
Jameson's Mechanical Dictionary full of Plates	12 00

March 28.

SUNDAY SCHOOL CONVERSATIONS.

JUST published by COTTONS & BARNARD, 184 Washington-street, Sunday School Conversations on some of the interesting subjects recorded in the New-Testament. By the author of the Factory Girl, The Badge, James Talbot, &c.

C. & B. have for sale "The School or Lessons in Morals," Nos. 1. 2. 3. 4—

Fruit and Flowers, a religious story for Children by the Author of a Dialogue on Providence, Faith and Prayer—

The Young Philosophers. By a Lady.

March 7. 6t.

THIS day published by FREDERICK T. GRAY (Corner of School & Washington-streets,) and G. & C. Carvell, New-York.

THE NORTH AMERICAN REVIEW, NO. LXIII.

CONTENTS.

ART. I. The New Theory of the Earth.
1. Essai sur la Temperature de l'Interieur de la Terre. Par M. L. Cordier.
2. Essay on the Temperature of the Interior of the Earth. By M. L. Cordier.
3. Considerations on Volcanoes, the probable Causes of their Phenomena, the Laws which determine their March, the Disposition of their Products, and their Connexion with the present State and past History of the Globe; leading to the Establishment of a New Theory of the Earth. By Poulett Scope.

II. College Education.
The Substance of Two Reports of the Faculty of Amherst College to the Board of Trustees, with the Doings of the Board thereon.

III. Ancient and Modern History.
The History of the Decline and Fall of the Roman Empire. By Edward Gibbon.

IV. Pollok's Course of Time.
The Course of Time, a Poem, in Ten Books. By Robert Pollok.

V. Civilization and Conversion of the Indians.
1. Proceedings and Fourteenth Annual Report of the Board of Managers of the Baptist General Convention.
2. A Discourse on the Occasion of Forming the African Mission School Society. By J. M. Wainwright.

VI. Political Economy.
Definitions of Political Economy; preceded by an Inquiry into the Rules which ought to guide Political Economists in the Definition and Use of their Terms, with Remarks on the Deviation from these Rules in their Writings. By the Rev. F. R. Malthus.

VII. History of the Louisiana Treaty.
Histoire de la Louisiane et de la Cession de cette Colonie par la France aux Etats-Unis d'Amerique Septentrionale; precedee d'un Discours sur la Constitution et le Gouvernement des Etats-Unis. Par M. Barbe Marbois.

VIII. Pelham.
Pelham; or the Adventures of a Gentleman.

IX. Webster's Dictionary.
An American Dictionary of the English Language. By Noah Webster.

X. American Annuals.
1. The Atlantic Souvenir, a Christmas and New-Year's Offerlag.
2. The Token, a Chrismas and New-Year's Presant.
3. The Talisman, for MDCCCXXIX.

XI. Elementary Instruction.
1. The Franklin Primer.
3. The Improved Reader.
3. The General Class Book.
4. Essays on the Philosophy of Instruction, or the Nature of Young Minds.

XII. Clerical Manners and Habits.
Letters on Clerical Manners and Habits addressed to a Student in the Theological Seminary, at Princeton, New Jersey. By Samuel Miller.

XIII. Massachusetts Rail Road.
Report of the Board of Directors of Internal improvements of the State of Massachusetts, on the Practicability and Expediency of a Rail Road from Boston to the Hudson River, and from Boston to Providence.

Quarterly List of New Publications.
Index.

April 4.

THE CHRISTIAN EXAMINER AND THEOLOGICAL REVIEW, No. XXX.

JUST published at the office of the Christian Examiner, corner of Washington and School-streets.

CONTENTS.

Miscellany. On the meaning of the Expressions 'Everlasting Punishment,' and 'Life Eternal,' in Matthew xxv.

Review. ART. XIII.—1. The Works of Samuel Parr, LL. D. with Memoirs of his Life and Writings, and a Selection from his Correspondence. By JOHN JOHNSTONE, M. D. Fellow of the Royal Society, &c. 2. Memoirs of the Life, Writings, and Opinions of the Rev. Samuel Parr, LL. D. with Biographical Notices of many of his Friends, Pupils, and Cotemporaries. By the Rev. WILLIAM FIELD.

ART. XVI.—Vindication of the Rights of the Churches of Christ. First printed in the 'Spirit of the Pilgrims.'

ART. XIII.—1. The Future Punishment of Infants not a Doctrine of Calvinism; 2. The Future Punishment of Infants never a Doctrine of the Calvinistic Churches; 3. On the Future State of Infants; three Letters addressed 'To the Editor of the Christian Examiner,' and published in 'The Spirit of the Pilgrims' for January, February, and March. By the Rev. LYMAN BEECHER, D. D.

Notices of Recent Publications. Furness's Dedication Discourse. Hutton's Sermon. Phelps's Sermon. Outlines of the History of Ancient Rome. Outlines of the History of England.

Intelligence. Unitarian Mission at Calcutta; Dedication at Quincy; Dedication in Athol; Dedication in Natick; Ordination in East Bridgewater; Ordination in Hubbardston.

Obituary. Mrs Louisa Greele; Miss Eliza Ann Delano.

ABBOTT'S LETTERS FROM CUBA.

LEONARD C. BOWLES, 50 Washington-street, has just published, Letters written in the interior of Cuba, between the mountains of Arcana to the East and of Curco to the West in the months of February, March, April and May, 1828. By the late Rev. ABIEL ABBOT, D. D. Pastor of the First Church in Beverly, Massachusetts.

The following extract from a letter of Judge STORY, exhibits his view of the merits of the work.

"I have read over carefully the MSS. containing the letters from Cuba; of the Rev. Dr. Abbot, at the request of his family. They abound with interesing matter, written in a lively and pleasing style, and will instruct as well as entertain the attentive reader. The author had rare, and, for a foreign traveller in the present times, almost unequalled opportunities for minute observation, and exact detail of the manners, the habits, the pursuits and the character of the inhabitants of the interior of this Island. He has faithfully and diligently used those opportunities, and his work contains a mass of facts, which, as far as I know, have hitherto been very imperfectly disclosed to the American public. My opinion is, that the work deserves general patronage from its intrinsic merits, independently of the consideration that it will impart aid to the interesting family of this excellent man."

WARE'S DISCOURSES.

THE *Second Edition* of Discourses on the "Offices and Character of Jesus Christ," is for sale in quantities or by retail, at N. S. Simpkins' & Co. corner of Court and Brattle-streets. 4t. April 11.

CHRISTIAN REGISTER.

THE Christian Register is published every Saturday at 166 Wash-ington-street, Boston.

TERMS. *Three Dollars* a year, payable in six months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*two dollars and fifty cents*

To those who pay bills in advance to a collector, after the first month of their year,—*two dollars and seventy-five cents.*

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.